1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

763 565 most gloomy effect. If the deceased is a commoner the conch may not be blown; they only wail, but not continuously.

The following information was received from various informants:

764 431 The wailing is a signal for the kinfolk to bring bundles of mats to prepare the dead man's couch. When Isoa was dying two Tongan brothers brought theirs before he was dead, and laid him on their mats that he might die on them. After his death his widow, prepared another set of mats for the body to lie on. Inside the clan each individual, including the widow, provides one bundle, if he can; others only provide one for each family (*yazusa*). The widow may decide that her bundle of mats shall be her husband's couch. When the late Tui Naiau died the couch comprised three sheets of a hundred pieces (*lautefui*). Tongan fine mats (*kie ni Tonga*) are used as pillows. Ten to fifty sheets of Tongan bark cloth of the kind called *ngatu tasinga* are wrapped round the body under the armpits and covering the feet. The arms are extended alongside the body.

764 431 565 Each bundle consists of ten mats rolled up with a sheet of black bark cloth inside, for black bark cloth is used for a nobleman's funeral. Any one who brings a Tongan fine mat wraps it up in a cloth; it is tapu to hold it unwrapped (*taura wale nga*). If it is a noble funeral (*putu vakaturanga*) the Roko Sau will send a bundle, perhaps come himself; or if he does not the Randi Naiau will go and announce, "The bundle from Great House." Other nobles also send bundles. Bundles come from Tumbou proper and the various villages that are related to the deceased; only the deceased man's kinfolk come. The relationship may be roundabout; thus Tumbou once sent a bundle because the deceased wife's daughter's mother and Tui Tumbou's mother both came from the island of Matuku. The mats that are not to go to the grave are not placed under the body but put away near the couch at the end of the house.

764 431 These bundles are called kissing gifts (*i rengurengu*) because after putting down the gifts the donors kiss the deceased. Inferiors kiss the hands or feet according to their rank; if higher still they kiss the face. If the deceased is a Tui Naiau they will kiss his hands or his feet, not his face. Only true kinsmen kiss. Only one will kiss from each group of gentlemen that comes; thus the Tui Tumbou will come with his people and kiss but his people will not kiss. Those who come for the kissing wrap an old tattered mat round their waists, or wear black, a sign of mourning worn as long as the mourning lasts. Whale's teeth are the kissing gifts of those who bring small gifts; the dead man's near kinsfolk cannot bring whale's teeth; they must bring bundles: these are the gifts proper to a death; a stranger in the village may bring kava. The whale's teeth are merely pushed forward towards the owner of the house; they are not offered up in the usual style. When mats are brought the "owners of the dead," as the family are called, say "Thanks for bringing the mats." There is no return made for kissing gifts; they are merely left as love tokens (*iloloma*) for the gentleman. Absent people bring their kissing gifts at their next visit to Lakemba.

764 Lying in state is described as "lying above" or "at the upper end" (*koto i thake*). From the body down to the middle of the house they lay out one, two, three sheets of a hundred pieces (*lautefui*), but not spread out flat. This is a new custom; of old it was hung from both ends like a screen. It is called *kolo*, which is the Tongan for a fort or rampart. It is tapu to sit above the rampart or step over it; but one may lie underneath it to keep warm. For a small man there is only one rampart.

Of old, Narewandau and Tandravula handled the body of the Tui Naiau, anointed it and watched over it (*yandrava*) and kept driving away the flies; they were called sacred hands (*linga tambu*), and might not touch their foods with their hands, being fed or using a fork. At the present day the wife and those who fan the body sit at the upper end.

Women come in to watch and sit at the lower end, all the kinswomen assemble in the house where the body is—a custom called *tonitoni*. The

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
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men remain outside or in a neighboring house, coming into the house where the body is for short periods only. The house where the women assemble is the funeral house (*vale ni putu*). The term *putu* is also applied to the women in the house; they are more commonly known as the ladies or women of the funeral (*marama, alewa ni putu*). If there are many people there will be several funeral houses. Sometimes an arbor is made outside where kava is made. I have seen no kava drinking or smoking in the house where the body lies. The more zealous women remain awake all night. Food is prepared by the "owners of the dead" for those who come: tea, bread, tinned meat, and kava, sometimes a small pig. Neither in the house where the body lies nor in the annexes is cheerful talk and jesting avoided.

While the body is lying in state and for six days after the burial the land is under an interdict (*tambu*). No noise is allowed or beating of bark cloth either in Tumbou or Levuka; religious music is allowed. The people are said to be in mourning; so I translate the expression *tiko vakailoloku*. The word *i loloku* is probably from *loku*, to appoint, promise, fix a time; it is something appropriated for the dead; it seems to mean primarily something sacrificed to the dead, thus a man killed to honor a nobleman's death; a little finger cut off at death. Formerly if the Roko Sau died they burned one another with brands (*veitavu*); they would gash themselves saying, "Roko Sau, this is a return for the food you gave me on such and such a day." Those who chewed kava for him came and broke off a tooth saying, "Roku Sau, the day on which I chewed kava you gave me the rest of your food; here is a return for it."[26] All this is called "doing *i loloku*."

Nowadays the burial takes place the day after the death. Or, if the death occurs early in the morning, burial may be made the same day. When one nobleman died there were fifty sheets of bark cloth for strewing the coffin (*i thoni ni kato*); fine mats (*kie*) were put in the coffin with the body as gift for the dead (*i loloku ni mate*). He was followed to the grave by the choir of the Free Church, to which he belonged, and that of the Methodists, singing alternately.

I attended the funeral of the grandchild of Lemaki, the hereditary carpenter (p. 55). The attendance was mostly Tongan. The coffin was wrapped in bark cloth and carried in a mat. After the first part of the service by the graveside, a mat was spread on either side so that half of the mat covered the pit; a third mat was placed over the two, the coffin was placed on the top and pushed down; the mats were folded over it, and the whole was pushed down to the bottom; a few handfuls of earth were thrown, then the service proceeded. At the end of it the women emptied baskets of

[26] The second person singular is used in addressing the deceased.

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
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764 sand into the grave; earth was thrown on the top and the whole was trampled down. The head should be turned to the east.

The word for grave is *mara;* the chiefly word is *sautambu,* holy chief; no lowborn fellow comes near a *sautambu.*

If a man is buried on the day he died, the burial feast (*mangiti ni veimbulu*) is held after the funeral. If he is buried the next day, this feast is merged in the death feast called *i mburua.* At Ratu Isoa's burial feast a pig was killed. All those who attend the funeral get a share, even distant kinsmen may attend.

766 In the old days the body of a nobleman would lie in the house, it might
565 be a whole month; the people of Narewandamu and Tandravula would
562 remain there in spite of the stench. Ratu Erone's body was kept a month in a coffin waiting for the Governor, and the conches blew all that time without cease. Of old strangers did not during that time go about for fear of being killed "to follow the breath" (*muri thengu*) of the deceased. On the day of the burial three to five of the nobleman's widows were strangled to strew the pit (*me i thoni ni lua*); a bark cloth was passed round their necks and a man tugged at either end. Even Randi Naiau might thus be strangled. The widows sometimes went to their respective clans and asked for death (*kere mate*): "I come that I may be earth for Tui Naiau" (*nggele kei Tui Naiau*). Her brothers would tell her to go and bathe, after which they strangled her either at home or at Great House. If a woman was a stranger there was no one to dispose of her; only her people might strangle her. If Tui Tumbou had a sister married to Tui Naiau, he would direct that she be strangled, an order that was carried out whether or not the woman was willing. A piece of land, generally taro land, was then given to her kins-
[425] folk as a return; this land was called the strangling rope (*wa ni kuna*).
[581] Sometimes when a widow was about to be strangled, the sons of the deceased nobleman would prevent it and take some of them to be their wives. The strangled wives were laid at the bottom of the grave and the nobleman on the top. The custom was not confined to the nobles: the wife of a Vaka-
[589 vanua, two generations ago, was strangled at his death. Surviving widows
304] were called *i loloku;* they shaved their heads, cut off a little finger and were sacred (*tambu lako*).

766 In olden days the clan of Valelailai dragged the nobleman's body to the grave on a crate, lowered it, and folded mats over the body. They received gifts which were made at the burial, also a part of the feast.

765 Either after the burial or when the mourning is over the kissing gifts are distributed among the relatives of the dead (*weka ni putu*) who brought bundles of mats.

The next feast for the dead (*i mburua*) is the largest of feasts, usually held a day or two after the burial. The death feast of one leading nobleman

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FEATURES OF LAU'AN LIFE: *A*, LAU'AN WITH DIGGING STICK FOR PLANTING TARO; *B*, FIJIAN BOYS WITH YAMS (KELI USU); *C*, WOMEN DRESSED FOR LAKALAKA DANCE; *D*, VILLAGE GREEN TUMBOU; *E*, GRAVE OF TUI MOALA AT NAROI.

[End Plate 2]

I: Hocart Y-5 (ca. 1920) 1929
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Lakemba

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

763 The female relatives of the deceased begin to wail. The words are not formalized. On Kambara the following cry is repeated over and over: "Ei valu vei au . . . valu vei! E a wei!" or "Wei, a wei, ai valu vei au!" (Alas, woe is me, woe, alas!) For an individual considered to be a great loss to the community—such as a young person, especially the first-born of a ranking clan—the wailing is very loud and lasts from the hour of death until burial. For an old and feeble person of low rank there is less wailing.

765 A widow (*ndawai*) cuts her hair close to the head and wears old mats for one hundred nights. She wears a string of hibiscus bark around her neck, which she knots every night in order to keep count (*mbongi*) or a pumice (*soata*) stone is rubbed white, and a black mark made with a brand every night. After the tenth night, she is allowed to fish. After one hundred nights she is allowed to remarry.

764 I witnessed six burials on Kambara and one on Lakemba. Several of these have been described in order to show variations of the death ceremonial pattern due to rank, age, and circumstance.

Death of the high chief

766 The death of the high chief is an important social, economic, and ceremonial event in the life of the Lauans. It is one of the few occasions on which all the islands of the group function as a unit.

When Ratu Finau, high chief of Lau, died at Lakemba word of the death spread by canoe throughout the Lau group, and preparations for the funeral ceremonies began immediately. On each island were collected whales' teeth, mats, tapa, and food if it was available. Members of the leading clans of the main islands (including men, women, circumcised youths, and young girls belonging to the upper class) were selected to attend the funeral ceremonies. About two weeks after the death had occurred they were picked up by a cutter belonging to the district commissioner of Lau. I accompanied the Kambara group. The cutter stopped at Namuka and Oneata to board representatives and tribute and landed at Tumbou, the village of the high chief at Lakemba.

Every house in Tumbou was crowded with natives from all the islands in the chiefdom of Lau, except the most remote, Fulanga, Ongea, Vatoa, and Ono. The whole village was under a strict tabu which lasted from the time of the chief's death until his burial. No one was allowed outside his house except in necessity, and everyone who appeared in the village was required to wear black. Men and women wore kilts and shirts or blouses of barkcloth, tied old, frayed mats around their waists, and cut their hair. The hair of the women, cut 2 to 5 cm. from the head, was shorter than that of the men. The village ceremonial ground was kept clear by the high chief's bodyguard, composed exclusively of men from Naiau. Dressed like warriors in kilts of tapa, with oiled bodies and blackened faces, they stood at attention with a club on the shoulder, guarding the entrance to paths leading across the ceremonial ground.

[534] The only sound to be heard was that of the nine conch shells blown continuously from the time of the chief's death until his burial, by men of the nobility of Lakemba. The conch shell blowers sat under a pavilion beside the Chief's House (Vale Levu), and blew the shells continuously in four or five hour shifts. This is called *a nondra tangi na turanga*; at a chief's funeral it replaces the usual wailing, for only the chief's nearest relatives are allowed to wail.

Between death and burial, the body lay in the chief's house in a closed coffin of

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

Death of a young man

764 A Namuka boy, 21 years old, was visiting in Nggalinggali, Kambara, where his sister had married into the noble Naivotavota clan, when he broke his toe [754] and contracted tetanus. The natives thought the stiffening of the body due to sorcery. On the eighth day his relatives realized that he was going to die, so they moved him from the small house where he had been lying into a large house belonging to Naivotavota. The boy died the following morning.

When I arrived about noon the village was under a tabu of silence. If anyone laughed or sang he had to pay a fine of property or food. The body of the deceased, with hands folded over the chest, lay on a couch (*vuta*) 30 cm. high parallel to the main axis at the upper end of the house. It was resting on a piece of Tongan tapa, placed over fine mats bordered with bright wool. The deceased was dressed in a shirt and kilt of cloth and covered with Tongan tapa. On this lay white oiled tapa. Over the head was a piece of white oiled tapa and a wreath. The upper part of the house was separated from the lower by a large piece of tapa, hanging from the ceiling to within 2 meters of the floor. Six young girls, relatives of the deceased, sat or lay near the bed, weeping silently, and fanning the body and themselves. They wore no special mourning clothing. Older women, wearing black kilts covered with old mats, sat along the walls toward the center of the house. Occasionally a man or woman entered and presented gifts of mats, tapa, cloth, and kava. Before they presented their gifts ceremonially, close relatives kissed the hand of the deceased by placing it against the nose and inhaling. Gifts of cloth and tapa were placed over the body.

Soon the young women, a few old ones, and one or two youths began to wail. The wailing had begun after the death but had been discontinued for a few hours in the middle of the day. It reached a climax when the body was being wrapped for burial in fine tapa and new mats, tied with sennit, and moved out of the house. The wailers beat their foreheads and the walls and house posts with their fists. Four men lifted the large mat on which the body lay, carried it through the door at the upper end of the house, and placed it on a stretcher made of rough boughs tied with sennit which resembled a ladder. The stretcher was carried to the cemetery shoulder high, by six men chosen for their strength. Behind the body walked the native missionary and two or three older men. Most of the women followed, those of high rank leading. While the procession moved to the cemetery the formal death beat used for all funerals was repeated slowly six times on the village gongs. It sounded first on one pair, then on another pair of different pitch at the other end of the village, as shown in figure 4, *b*.

The close female relatives remained in the village and continued to wail, but during the funeral ceremony they arrived, silently, one by one, at the grave, knelt by the body and buried their faces in the mat wrapped around it. The native missionary conducted a twenty-minute Christian funeral service in the Mbauan dialect. The body was lowered into a grave, 3 meters long, 1.3 meters wide, and 1.6 meters deep, by means of the large outer mats, and the sennit fastenings were untied. Three handfuls of sand were tossed into the grave, then beach sand from a dozen freshly made coconut-leaf baskets was poured into it. Finally, the sand which had been dug out of the grave was shoveled back and a mound was formed over it and covered with beach sand brought in the same baskets by young women. No children and no young men except the pall bearers attended the burial ceremony.

On the afternoon of the following day the death feast (*i mburua ni mate*) was held. Food was provided and prepared by the relatives of the deceased and eaten by the village. For two nights after the death a group of women watchers (*tonitoni*) slept in the house (*vale ni tangi*) where the death had occurred. Early on the morning of the third day the watchers lifted the tabu on noise by beating the *vakataratara* (fig. 4, *a*) on a tapa board. They bathed in the sea and fished for the first time since the death. A small feast called *vakataratara* was provided them by the relatives of the deceased. On the tenth day a

2: Thompson E-5 (1933, 1934) 1940 OQ6 Lau OQ6
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small feast called the *i vaka mbongi tchini* was held by the relatives. On the hundredth day a feast called *i vaka mbongi ndrau* was held, and the mound over the grave was faced with oiled pebbles and hung with garlands of fragrant leaves.

Death of an infant

A female infant of six months, the first-born of a young couple of the noble Vuanitavola clan, died in Tokalau one day at about noon.

The close female relatives began to wail loudly after the death and continued until the burial procession left for the cemetery at about four o'clock in the afternoon. The immediate family of the deceased sat on a large piece of tapa at the upper end of the house and fanned the body, which was resting on a folded piece of tapa and covered with oiled white cloth. More distant relatives, weeping silently, sat in the lower part of the house. There was no talking aloud or laughing in the house. At intervals during the afternoon gifts of mats and tapa were presented ceremonially by relatives from Tokalau and Lomatchi.

Finally the body was placed in an imported camphor-wood chest, which served as a coffin. The chest was slung on a pole with ropes and covered with a piece of tapa. It was carried in the funeral procession by two men. The baby's grave was fitted into the cemetery where there was room near his relatives' burials. The funeral service was performed by the native missionary. After mats and tapa had been placed in the grave the coffin was lowered into it, the head toward the north. (Adults are usually buried with the head toward the east but informants say that orientation of a baby does not matter.) One of the men laughed when shoveling sand into the grave because the sand fell onto the coffin instead of onto the wrapped corpse, as is customary.

The death feasts were postponed for a few days because of preparations for the visit of a chief.

The death ceremonies for the child followed the same pattern as those for the young man, but differed from the man's in that the wailing for the child was louder and more prolonged, gifts were more plentiful, and the details of burial were less carefully executed. The child was a first-born of high rank and died in her own village, whereas the young man, although a noble, was born on another island.

Death of an old woman

When an old woman of about seventy, belonging to the Mbete subclan of the noble Vuanikathu clan, died in Tokalau, the wailing and presentation of mats began immediately after death and lasted for about two hours. The funeral took place in the afternoon and was attended by a few old men, old women, and children. No young men or unmarried women were present. Before the grave was filled the mourners talked and joked freely. The death feast which was small was postponed for six days to allow the Vuanikathu clan (which neglects its garden land) time to collect the necessary food.

Disposal of the body

In pre-Christian times the dead were usually buried in caves. Skeletal remains as well as spears, clubs, grave sticks, and parts of canoes are found

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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764 in many caves today. Informants said that the weapons of warriors were buried with them and that bodies were occasionally placed in canoes in the caves. Moto of Undu said that when his grandfather died the family was living in a small cave. The body was laid in the cave and the family remained.

Moto said he heard from his father that in olden days some of the land people were exposed on frames in the bush. No other informant had heard of this custom.

Some informants said that there were no cemeteries in pre-Christian times, others that each hamlet had its own cemetery (*mbulumbulu*) where some of its members were buried. The chief of Kambara said that the nobles were interred in the ground, whereas the common people were placed in caves. Archaeological excavation is necessary to check these statements. After the introduction of Christianity each village had a cemetery in which all bodies were buried.

A child was often buried in the mound (*yavu*) of his parents' sleeping house, which continued to be used. Moreover, the Mothe people said that Ului Lakemba II was buried in his house mound on Ndelaimakotu. The first-born of Valakevoro, two generations ago, was buried in his house. House burial for adults, however, seems to have been less prevalent in Lau than it was in Viti Levu. A well-informed chief stated that house burial was formerly the rule in Viti Levu, and suggested that the importance of the old house sites in Fiji may be attributed to their being also ancestral burial places.

No evidence was found of cremation, urn burial, or sea burial.

775 Formerly the ghosts of men who were buried alive haunted the villages for four nights and then went to Nai Thimbathimba (pp. 114-115).

388 Informants on Fulanga said that when the *tui naro* (headman) of Vandra-
737 vandra clan became old and feeble he was taken to Taluma Islet (fig. 2, 41) in the lagoon and abandoned (*seno*). Mosesi told me that on Lakemba there is a cave filled with skeletal remains of old people who died there after having left the community.

Food for the dead

764 Once only while I was in Lau I saw a package rolled in a somewhat dry leaf placed by relatives on a grave a few days after a burial. The grave was that of a young woman who had died in Tokalau. Natives said the package contained boiled flour and water left uneaten by the deceased and that it was placed on the grave so that her soul would have food. Tchosaia of Kambara said this was never done in olden days.

Memorials

Stones are occasionally erected as memorials to the dead (*lawa ni mate*). A meter high, upright limestone marks the spot on the beach between Lomatchi

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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and Tokalau where a man named Velana was killed. In the village of Tokalau four stones, forming a rectangle, mark the spot where a man dropped dead. A pile of stones at Toka, Fulanga, also mark a burial place.

Formerly, members of the deceased's clan would chop off their little fingers with an adz.

WARFARE

The war complex in Lau was closely allied with the ancestor cult and the concept of rank based on mana. Informants agree that warfare and fortified villages were introduced into Lau by the immigrants who formed the chiefs' phratry. It is said that before the migration from Viti Levu, the land people lived peacefully together in scattered hamlets. A state of tension grew out of the keen interclan and intervillage rivalry for prestige, enhanced by the desire for power on the part of the warriors of the ranking noble clans.

Warfare in Lau usually took the form of raids between villages led by rival war leaders of the chief group. Rivalry often centered around the desire for women. The attacking party would capture a high ranking woman, perhaps the wife of a chief from another village, and the affront would be met by a counter attack.

Tales of warfare are full of treachery. The object was to outwit the opponent and save one's own skin. To risk one's life was considered stupid. Attacks were usually launched only by forces superior in strength to those of the defendants. Otherwise an attempt was made to lure the leaders into ambush and to attack them singly or in groups.

Great care was taken to insure the success of a raid. The attacking party secured the assistance of relatives. If they planned to attack a village on another island, the warriors used a related village on that island as their landing place, base of supplies, and ally. The priest retired to the temple and propitiated the war god (*kalou ni valu*). He made an offering of kava to the god and he prayed to the god until he was possessed. He then took the ceremonial club of the clan and stood it up on the handle in the center of the god house. If the club stood up unsupported he knew that the god had entered the weapons of the warriors and the raid would be successful. If it fell down, the raid would not be successful, and the expedition was abandoned.

Four days before the attack the warriors held a meeting in the village, and the war gong (*lali ni valu*) was sounded. It consisted of a hollow log of *tavola (Terminalia catappa)* or *mbuambua (Guettarda speciosa)* wood about 1.5 meters long. Two men, each with two sticks, stood on opposite sides of the gong and beat in unison. The first drummer was called *tau*, the second *vakataungande*. The complicated, rhythmic war beat was called *nduki tu a lali ni mbakola*. During the four days before the raid the men prepared their weapons. Sexual intercourse and the stealing of property were forbidden

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first Christian village o
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high. Two other mound
A stone-faced mound w
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Skeletal remains as w
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meters above the ground.
Eight conch shells, partly
about the ledge.

Kambara

Isolated Burials

Unique in southern Lau is the Saitaamba or chiefs' burial mound near Ngaiingaali (p. 209). It is an isolated truncated cone-shaped burial mound faced with unworked limestones. Built on a steep slope, it measures about 12 meters high from the lower side of the base and 5 meters high at the top on the upper side of the slope and 3 meters high from the top to the base. A large grove of tall trees, all of which were in flowering, overshadows the flat, circular top of the mound. There were found four conch shells, a bundle of dry kava, and a withered wreath. The Saitaamba is taboo and is distinctly avoided by the natives. Some say it is the burial place of Weasau, Keleti, Mbuanoka, and Tawaketchim (table 2). According to tradition, it was built by a thousand men from Thakaundrove, each of whom contributed a stone and a handful of earth.

Cemeteries

Some informants say that each hamlet had a cemetery (called *mara* or *mbulumbulu*) in pre-Christian times (p. 102). The natives can locate a number of these, as for instance Tuvatuva, said to be situated on a point jutting into the Wangava lake not far from Vanuwai. Rasolo says that burials at Tuvatuva are marked by stone-faced mounds. No hamlet cemeteries were examined.

Isolated House Mounds

Isolated house mounds (*yaru*) are rare in southern Lau. West of Ngaiingaali on the sandy flat, however, is located Naivilou, an isolated, circular mound of earth 1 meter high and 8 meters in diameter. It is faced with large slabs of undressed limestone. The flat surface of the mound is covered with beach sand. The natives say that Naivilou was the house mound of Mbuanoka (table 2). The mound contains two rectangular stone-faced burial mounds. One burial mound is 3.5 meters long, 2 meters wide, and 30 cm. high above the foundation. It is faced with a wall consisting of rectangular blocks of limestone dressed with right-angled corners. The mound surface is flush with the top of the wall and is covered with fresh beach sand. Eight conch shells, symbols of chieftainship, have been placed along the inner side of the east wall. The other burial mound has a ground plan similar to the first but it is faced with a single row of thin slabs of dressed limestone (about 10 cm. long, 30 cm. high, and 8 cm. thick) placed on edge, their long axes parallel to the ground. This is reported to be the grave of Simbi, a grandchild of Mbuanoka.

3: Thompson E - 5 (1933 - 1934) 940.006 Lau 006
Kambara

at least once a week, on Saturdays or Sundays before church. To conform with the Fijian mode the whole head of hair is shaped box-hedge fashion by singeing the protruding ends with a burning brand. Imported scissors are used when available. Formerly men wore their hair long as one sees women do at present. Women were never allowed to grow their hair long, but in recent years many men have adopted a short, modified European coiffure, while most women have retained the old mode. When a relative or a high chief dies, however, both men and women cut their hair close to the scalp and wear old mats around the waist. Hence most old people have closely cropped hair. Grey hair is common among old people, but few bald headed persons are seen.

As a sign of virginity, which is highly prized at marriage in Lau, little girls of about ten years begin to twist a lock of hair over one ear into twenty or more tiny two-ply strands. These "virgin locks" are allowed to grow and frequently they reach the shoulder. The rest of the hair is singed in the usual manner. Unless the girl becomes pregnant they are not cut until after the wedding night when a special feast is held. Some girls have broken away from the custom of wearing "virgin locks" and the most daring try to achieve a western bob by parting the hair in the middle and shingling it. The effect is lost, however, because the hair is so bushy that the part quickly disappears.

Although frizzly hair is the rule, many Lauans have wavy hair due to Polynesian admixture. When cut according to the Fijian mode, wavy hair becomes a problem for it will not stand on end. Untidy strands stick out in all directions in spite of all efforts to smooth them. The unfortunate possessors of such hair, however, never give up their efforts to conform to the prevailing style.

The Lauans are a brown skinned people in general they are lighter than the Fijians and darker than the Tongans but they vary in their color from very dark brown which is almost black to light brown. Light skins are those of the

3: Thompson E - 5 (1933 - 1934) 940.006 Lau 006
Kambara

(*ndraunikau*). Sorcery is not so common in Lau as in some other parts of Fiji. The sorcerer secures some of his victim's hair—a lock of hair or a piece of his *lavulava*—and places it in the pointed end of a young, empty coconut shell. The shell is buried in the ground with the covered end toward the victim's house. The victim then sickens and often dies in a very short time.

The illness of Tomape, an old man of Vokaisau, was thought to have been caused by sorcery. Tomape was suffering from paralysis of one side of the body. The doctor gave him medicine against sorcery (called *ravulevu*). It is taken twice a day before meals. The bark and green leaves of a tree, called *ravulevu* (*Symplocos spicata*), are ground on a stone and wrapped in a small bag of white barkcloth. The bag is steeped and squeezed in cold water and the infusion is drunk. Bark shavings from the same tree, mixed with a little coconut oil, are then rubbed over the body. The patient, however, failed gradually and died.

753 According to informants the smell of a dead body (called *tangalou*)[60] may cause three kinds of illness; leprosy, external sores with a bad smell, and internal sores. To protect the mourners against this illness a corpse is usually buried within three hours of death.

As has been pointed out, illness in Lau may also be caused by the infraction of a tabu. Not all sickness, however, is attributed to superhuman agents. Normal labor pains and ailments like rheumatism, boils, and misplaced uterus are believed to be due to natural causes and are treated with natural rather than supernatural methods—by means of herbs internally and externally administered, by massage, manipulation, and diet.

Boils are considered the most common sickness. Kama

13 32. TAIKOBIA - I - 1a2 is a small limestone and volcanic island located on the east side of the lagoon, 5 1/2 miles S.E. of Munia. It is irregularly rectangular in outline, 1 1/4 by 1 1/8 miles, and rises to a height of 550 feet. The western part consists of a volcanic plateau surrounded by a ring of coral limestone hills, thus forming a raised basin, similar to Tauna Vata. The eastern part is a steep hill of mass of volcanic conglomerate, separated from the western mass by a low divide connecting the heads of two deep valleys. The south and east sides are furrowed by small valleys or pockets running back from the sea. Here the beach is alternately volcanic rock, sand and sandstone.

361 The village of Taikobia, on the S.W. end, consists of a dozen houses, 1611 with a population of 50. There are extensive cultivated areas in the 241 volcanic basin, and small groves of cocoanut palms along the beach and in the N.E. and S.E. valleys. Water is not abundant, rainwater being caught

312 and stored in a cement tank at the village.

Vessels may anchor in the lee of the island, and landing is good both at the village and on the north sand beaches. Trails lead up onto the plateau from both the north and south sides. A burial cave containing numerous skeletons was explored on this plateau.

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